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INTEGRAL[®] Yoga

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Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Groups, Teaching Centers and Satchidananda Ashrams. These centers are vehicles through which Sri Swami Satchidanandaji's teachings of Integral Yoga are lived and shared. The centers conduct on-going programs of instruction in the various aspects of Yoga, including Hatha, Raja, Karma, Bhakti and Jnana Yogas (see back cover), as well as Yogic diet and other related topics. There are open classes, courses, universal worship services, and retreats, both for beginners and more advanced students. Those interested are invited to visit the centers, and a live-in program is also possible.

Besides their teaching function, the Ashrams also provide an opportunity for an experiment in total Yogic living. The Ashram in Pomfret Center, Connecticut has a printing press, health clinic, national audio-video service, natural foods store, a 2-acre organic garden, Yogic nursery school, and a number of cottage industries through which members practice selfless service and also make the community self-sufficient. Ashrams have recently opened in Santa Barbara, Calif. and Eureka Springs, Arkansas as well.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters to Sri Gurudev



"YOUR SON IS MY SON"

Dear Geoff (Br. Janardhana),

Fortunately - or perhaps by fate - I read the newspaper (which I rarely do) on Tuesday, May 17. On page 2 was the enclosed clipping announcing the lecture to be given by your Spiritual Father, Sri Swami Satchidananda. I know I won't be able to adequately verbalize my true feelings, but perhaps it would suffice to say his lecture was *soul stirring!* I now fully understand your love for him.

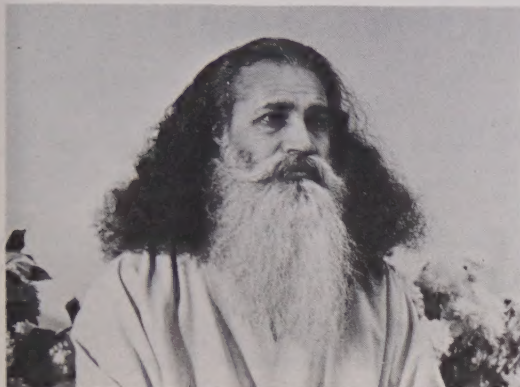
He spoke for about two hours but it seemed no longer than 15 minutes. Surely, you have experienced the same emotions. His lecture was an indescribable inner experience. His rhetoric is beyond description. At the end he announced that he would appreciate the participation of the audience in "Om Shanthi" chanting and further requested a minute of complete silence after the chant so everyone could truly experience the Consciousness of Being. It was a beautiful silence, interrupted only by the chirping of birds which Swami had referred to earlier in his lecture.

Then Swami blessed all and everyone rose and surged forward to be closer to him. He was most gracious with everyone - the old, young, infants and me - an unknown listener. He permitted me to exchange greetings with him, and although I was prepared to humbly compliment his lecture words completely failed me and seemed only able to say "Thank

The Record

Friend of the People It Serves TUESDAY, MAY 17, 1977 Northwest Bergen Edition

To Sri with love



Swami Satchidananda speaks tomorrow night

you," which in retrospect seemed hardly adequate. Swami took my hand and his warmth was overpowering. He graciously thanked me for coming and said, "Your son is now my son." If at all possible, I will never miss an opportunity to attend his lectures in this area.

with all my love,

Dad

(A.W.B., New Jersey)

SWAMI, RABBI OR REVEREND

Dear Mukti,

I thought the Parents' Weekend was a tremendous success and everyone at the Ashram outdid themselves with hospitality. As I told Swami, I was a skeptic for a long time but now I am sold on the job he and the others there are doing.

One certainly can't find any fault with what he teaches. Surely there is nothing wrong in living a life of service to others and caring for one's own body and

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Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible media: lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

Sri Gurudev

Talks to Parents . . .

Sri Swami Satchidananda

During the weekend of May 6 - 7 a unique event took place at Satchidananda Ashram in Pomfret, Ct. All the parents and family members of the entire Ashram were invited to our first "Parents' Weekend" - a time set aside for joyous reunion with our families; a time to test the power of Yoga to unite what was asunder, to bridge the "Generation Gap" with love, with understanding and with spiritual tolerance. Many of our parents accepted the invitation, even some who had refused ever to come before - in fact, some who had almost disowned their children when they embraced the study of Yoga or entered the Ashram.

The event began on Friday evening with a "coffee hour" where everyone could get to know one another. The Ashram musicians sang and in general we all began the "warming up" process. On Saturday there were tours, an introductory talk and Hatha demonstration and volleyball with an unexpected participant - Sri Gurudev - proving once more that he lives to "serve."

On Saturday night Sri Gurudev spoke to the parents, Ashramites and the usual large group of interested people, including a beautiful group of Catholic nuns from a nearby college. During this talk much of the antagonism, suspicion and fear of the newcomers was melted into Sri Gurudev's compassion and understanding. Addressing the parent's unexpressed questions and fears, he spoke at length:

Beloved Friends, I am truly overwhelmed to see you all here. It makes me feel there's no need for any speech - because when hearts are opening, when people are coming together, we should just enjoy it without saying anything. This is a beautiful happening and a wonderful experience for me and for all the Ashram members. I am literally seeing the greatness of Yoga.

When there is so much bad publicity in the name of spirituality and Yoga, it is a miracle to see you all here. If you had come to arrest me and take away all these students and to say I was



"brainwashing" them, I wouldn't be surprised. But this positive response is a beautiful surprise to me. It gives me encouragement and inspiration and makes me feel I must be doing something right. The truth always shines. Nobody can stop it no matter what temporary obstructions are put up along the way. Ultimately a genuine approach will bring its own beautiful results which cannot be hidden. So I am delighted to see you all here and welcome you.

According to the Hindu way of thinking, a child is guided by three people toward God: from mother to father, father to Guru, Guru to God. The mother is first, father second, and I come only in the third place. So if these children are inspiring you and others, it is not only my work. If you had not done your work well, they would never even have come here. Consciously or unconsciously you have planted the proper seeds, made them grow well, and now they are ready for further growth here. Maybe some of them would not have agreed with this a few years back. They

might have said, "No, Swamiji, I ran away from my home; I hated it." But now they will agree because they know the truth. It's not just in the conscious level. On a deeper level they have been guided by you all.

"Truth is One, Paths Are Many"

Now I would like to say something about our Yoga way of thinking and living. You see this beautiful symbol here, "Truth is One, Paths are Many." That is the theme of Yoga. Yoga shows us the way to come together, to raise above all man-made limitations.

The Bible says that in the beginning there was nothing but God. So if He wanted to create a universe, there's no logical way we can say He created it out of something other than Himself. In other words, He Himself became many. The One became many. Why? Probably because as One there is no fun! God was there all by Himself so He really got bored. You may think I'm being funny, but don't miss the real humor in the superficial humor.

To me the whole creation is just a fun.

It's something like when a papa gets bored in the house when the mama and children go away for the day. He has nothing to do so he just takes a pack of cards and starts playing Solitaire. All by himself, he shuffles and plays. He has kings, queens, jacks, everything, all cut out of the same cardboard. He himself plays the king, queen, all the numbers, even the joker.

So we are all of the same essence simply appearing in many forms with different names. To see life this way is what is called the spiritual vision. We are both one and many. We have both unity and diversity. The modern scientist says the same thing. If an atomic scientist were sitting on this platform, he would say, "All these so-called different objects: male body, female body, young person, black haired, curly haired - and not only human beings, but the roof, the wall, the floor - all that you see and do not see - is essentially atoms. When the scientist says this, we agree. When the scriptures say it, we don't really accept it. "How can everything be God? That's Pantheism!"

If we just keep these two visions always in our minds, we can love our neighbor as our own Self. That is what the Bible tells us to do, is it not? Love him as your own Self, not as your body or your mind. How can you do it? You will have to know the truth of your own Self first. Only then can you see your Self in his Self and love him as your Self. The vision must begin at home. If you see from the physical level, you see only the physical body and you cannot love him as your Self;

you can only love him - or as likely hate him - as another body and mind. Only when you see the same Self in everything and everybody do you have the spiritual vision and real love.

To work toward that vision is what we call spiritual life. But why so many approaches, so many scriptures, all telling us what to do and how to do it? Because each prophet, each teacher or scripture is trying to tell others about his or her particular experience of this Truth - in his own words, with his own limitations. Even though it is essentially one and the same, the medium through which it passes changes it.

Understanding that, Yoga has no disagreement with all the different names and forms and labels. It doesn't matter what label you put. Ultimately you are talking about the same Spirit and trying to reach the same Spirit or God.

"Blessed Are the Pure"

What are the requirements to reach this God? The essential requirements are given by all the religions. To make it short, they all demand purity of mind and heart. The Bible says, "Blessed are the pure in heart, they shall see God." Did it ever say, "Blessed are those who build a thousand churches or print a million Bibles?" No, it's all right to do that, but don't think only by doing this can you see God.

The Hindu scripture, Bhagavad Gita, says, "Who is the most dear to God?" Not the one who breaks a thousand cocoanuts or brings a hundred bunches of bananas to the temple. Any rich fellow can do that. "The man who keeps his mind calm and serene, who is not affected by any of the dualities

like pleasure and pain, praise and blame, profit and loss, friend and foe; that kind of man is dear to Me."

Some said to Jesus, "You are the Messiah, the Son of God." Others said, "You are a rogue; crucify him." He looked at both equally. That's why he is dear to God. Tell me one saint who had a partial eye, who condemned somebody or showed special affection toward somebody. They always look at everybody equally. Yoga calls it "Chitta vritti narodhah," a mind unaffected by any outside thing, a steady mind.

The next important point is how can we get this steady mind or pure heart? Yoga teaches us that our hearts and minds are pure by nature, only we allow them to get disturbed. If we could see that nothing disturbs the mind we wouldn't need to do anything else to keep ourselves balanced. If you want to keep yourself away from disturbance, you simply have to know what disturbs you and stay away. It's simple enough.

What disturbs our mind and body? First, let's consider the mind. The very worst thing which will constantly disturb it is a selfish attitude. More than anything else we try to raise above our own little selves and think of others; to renounce selfishness. There's no other shortcut to the undisturbed state. Think, "Nothing is for me. I am eating to gather strength to serve God and humanity. If I don't eat, I can't serve." Even the so-called personal acts can be based on the selfless, impersonal life.

A selfless life will make the mind clean and peaceful. But it may not help the body that much. It is the Yogic approach toward physical culture which makes Yoga



*Karuna Thompson, Mrs. Thompson
and Sri Gurudev*

something unique. Many of the approaches seem to, in a way, ignore the body.

Not that it was originally so. If you see some of the old Biblical scrolls, you can find some of the health practices: the asana, pranayama, proper diet. When I went to Mt. Athos in Greece, where the Orthodox Christian monks live, I was surprised to see them all strict vegetarians. And when I saw the Order of the Cross in England, they have quoted some 14th century saints who almost all recommended pure vegetarian food and no liquor - even in the name of Eucharist. Why? Because how on Earth can you expect your mind to be clean with alcohol? Or with meat diet?

The cause for most of the ailments nowadays is improper diet. Of course you have been doing it this way for a long time and have gotten used to it and accepted it. But when the truth is pointed out, at any stage we should be ready to accept it and change our lives.

Meat diet leaves a lot of toxins in the system. It is much

harder to digest than vegetarian food and is more susceptible to diseases. Even for purely health reasons vegetarianism makes sense.

But somehow the mind brings all kinds of excuses: "Oh, I won't have enough strength; where will I get my protein?" It's all just excuses. There is plenty of protein in a natural form in vegetarian food. The protein from animal flesh is contaminated and too concentrated for us. You can see this clearly in the difference between meat-eaters' bodies and vegetarians' bodies. Vegetarians are healthier, more supple, less susceptible to disease. It is being proven nowadays.

And another reason: there is food shortage in so many countries. Why? Statistics say to get one pound of meat you must feed an animal 50 lbs. of grain. If we just ate the grain, how many more people could eat? There would be plenty for everybody. So there is an economic reason also. But of course we don't force anybody. We just point out some of these things and leave it to them.

Water, Sunshine, A Little Mulch

So in an Ashram we try to keep our bodies and minds clean by avoiding all that would disturb them. People stay in such a protected environment until they can go out and know, "I'm steady now. I can even inspire others." But until that steadiness comes, we need protection. A little plant should have a fence around it to protect it from cattle. Once it becomes a tree, the fence will be a mockery. It will even invite those cattle to come near. "Come under my shade. If you are hungry, take a few leaves to eat."

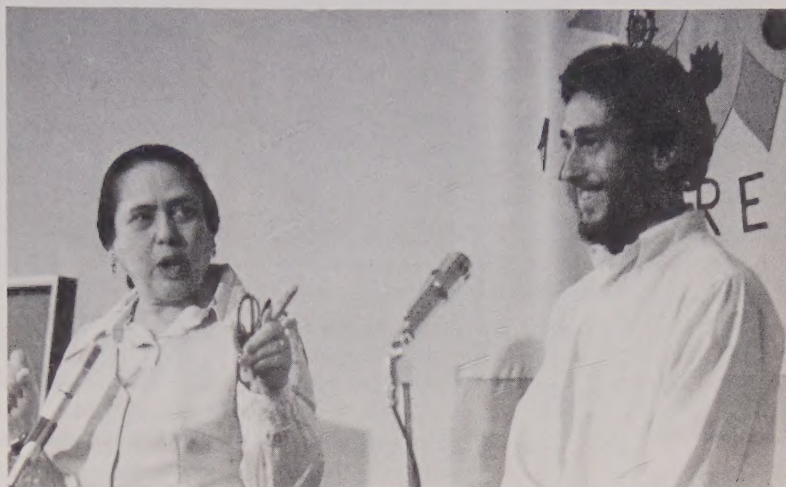
At the Ashram we try to give

pure manure, good water, nice sunshine, occasionally some mulch. And you can see the result in their faces. If you were not happy with their faces, you certainly wouldn't be sitting here like this. You would have grabbed them and put them in the car. So this is what we are trying to do and that is why there are certain restrictions. Smoking is not good, eating wrong foods disturbs the body, thinking wrong ideas will disturb the mind. So we try to take care of all these things.

So let our bodies be clean; let our minds be clean; then our lives will be clean. Let it spread to the community, the country and the world. That is the message of Yoga. We are not trying to go out and preach. We just want to set examples. Let others see and judge. That is the purpose of the Ashram and similar places. So my request is that you come often, inspire us, give us all the encouragement you can. Even to come for a day's visit will make these children happy; it will make them feel you appreciate them.

We are not taking children away from the parents. We are giving them back. If they can't make peace with their own parents, how are they going to make peace with God or anybody else? Charity begins at home, we say. So these are some of the things we are trying to achieve. I hope that in one way or another you will all get involved in it. It doesn't matter what labels you have. Call yourselves Catholics, Protestants, Jews, it doesn't matter. The labels make no difference because we all want to be good and do good - and in goodness there is godliness. Thank you and God be with you. Om Shanthi.

... Our Parents Talk Back



Mrs. Jean Honig
with her son,
Br. Sri Ram

MRS. HONIG:

First I want to tell you what a joy it is to be here. I have gooseflesh with all the beautiful things I see happening here. I would like to say something about the darling boy God chose to give me. I made a kind of vow to myself that if God would give me children that were completely okay, I would do my part to give them everything I possibly could to fulfill their every potential. So when I got my kids I was overjoyed because each one was something special. I hoped my husband and I could give them everything - love, the very best education, all the benefits of travel, etc. I wanted them to be all-around people who could do anything and fit in anywhere and really be a credit to themselves and the world.

So when our two youngest children gravitated toward Swamiji - each without knowing the other had done so - I knew it had to be something worthwhile, because they wouldn't go toward something that wasn't real. Although

this whole Yoga concept was something I didn't know about, I felt I had given them all I possibly could until that point, and so I felt - like Swamiji said - that when a tree is little you have to watch and nourish and protect it, but when it attains a certain maturity, you have to feel it is in a position to protect itself.

I thought, "Okay, they are interested in Yoga, in Swami Sat-chidananda, so I must learn all I can about it." So I studied Swamiji's words. What he says is so beautiful, so pure, who could argue with that? Not only do the principles appeal to your spirit, to your mind, but they even address your body's physical fitness - in fact every aspect of your life. It adds an extra dimension.

A lot of my Jewish friends say to me, "Oh, your poor son, he used to be a good Jew; now what has he done? He's deserted Judaism for something else." But I say, "No, he never deserted Judaism. He's become a better Jew and there's an extra dimen-

sion. He even conducts services there in the Ashram on Jewish holidays. He's a better Jew than he ever was. At home we belong to a Reform congregation, and wearing a Yamukkah, the little prayer hat, is optional. We don't wear the prayer shawls at all, whereas in the Conservative and Orthodox Judaism they wear both Yamukkahs and prayer shawls. Sri Ram wears both! He's a more orthodox Jew than he ever was at home! But much more important, I think he's reached a deeper understanding of what it's all about.

When Sri Ram first decided to drop out of college, my husband and I were crushed. But later I wasn't crushed anymore because I saw he was proceeding toward something real; like your prayer says: Lead us from Unreal to the Real. So I gave up my preconceived ideas of what was real. I feel now that he's very real and going in a positive way. I can only be happy for him and for myself.

BR. SRI RAM:

I feel more humble than ever to have been graced by such parents. I know I could never have come to appreciate the beauty of Yoga and Sri Gurudev if I hadn't been launched from that rocket! And I want to thank all the parents and say that for me this has truly been the most joyous occasion we've had in IYI history. We've had Guru Poornimas, we've had Sannyas initiations - so many outstanding events - but to see our parents coming and melting in with us and being so much a part of our family, brings the deepest happiness to me and I hope and pray we can grow ever closer.

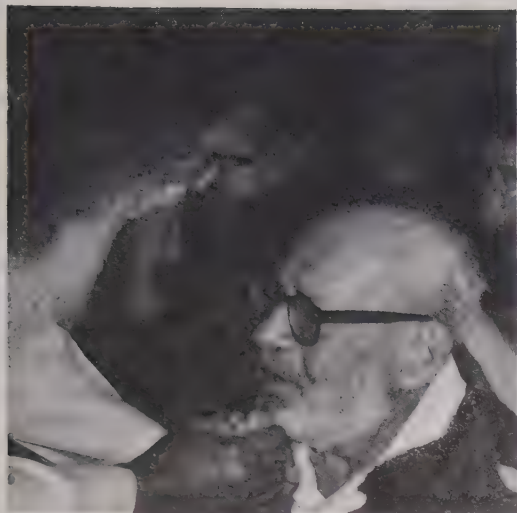
MRS. HELEN DUBITSKY (Chaitanya's mother):

My husband and I have been involved with the Ashram since its inception - but from a business angle. We had nothing to do with the Yoga movement at all. In the beginning we resented everything that was happening to our children and refused to accept Yoga, even though we knew about the principles. But in helping to produce the Ashram's first journal (*Integral Yoga Magazine!*) we learned to meet and recognize the greatness of the people in charge.

And one thing I would like to add to all the mothers and fathers who came here this weekend. As welcome as your children are under Swamiji's umbrella, all of you should feel the greatest welcome today because you have visited your children's home. As graceful as you would be going to your married children's apartments, you have come to visit your honest children and their beautiful home, knowing they have given themselves a peace they could find no other place in this world. I hope everyone of you will go home with the feeling that you have been graced that your children found the serenity we ourselves never found. I thank you.

MR. MARVIN ZELIN (Kumar's Father):

Good morning, everybody. It's been a really delightful weekend for my wife and myself. I would like to direct my remarks to a number of parents I've spoken to whose children haven't been here so long a time. Some of you brought out fears which I was able to relate to, because my wife and I felt these same fears when Kumar first came to Yoga and Swamiji. We didn't understand



Right: Swami Gurucharanananda Ma and Helen Dubitsky, two of Chaitanya's "mothers"; Left: Gurudev blessing Jack Dubitsky, who came to the Ashram to convalesce from a serious illness and found there is more to getting well than medicine and hospitals.

it and were afraid of it. But as we decided to make ourselves a part of his life, we have come to the very same conclusions as the previous two speakers.

I'd like to tell you a little about Kumar. He was a product of those troubled '60s on the college campuses. He was at Drexel Institute in Philadelphia at the time, studying math and physics and involved with I.B.M. He'd written some scientific treatises that were accepted and published and we thought this was going to be his future. Then, like Sri Ram, he left school. He wanted to do something more than just become an electronic wizard. But Kumar was also a kind of closed-minded young man. You couldn't discuss things with him. If you didn't agree with him, you were wrong - end of conversation, you know? He didn't accept our financial structures, the business world, any of that. So he drifted for a while and then got involved with Yoga.

As we've watched his advancement, we've seen the opening of

a mind. You can talk with him; you can reason with him. And just the other day I had a conversation with him and I said, "Isn't it funny how you've come full circle. What you've left, you've come back to - electronics." And he said something I think is important. He said, "Yes, I was given that opportunity here. It's a different world. It's not commercial. I enjoy it."

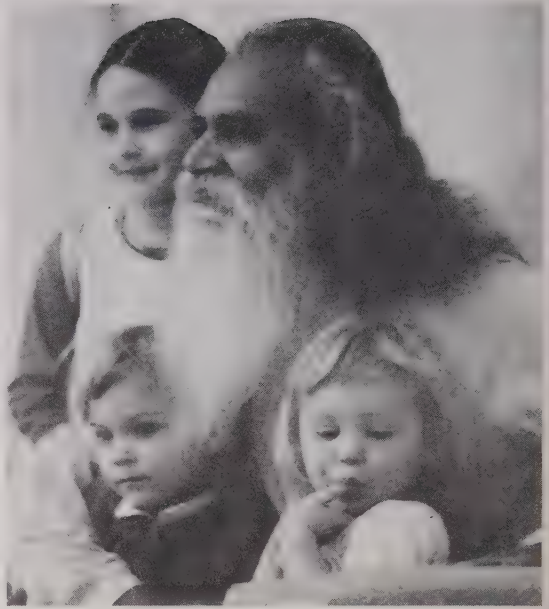
It makes me feel there is something here even beyond the spiritual work Swamiji may be accomplishing. He is leading our youngsters back toward the directions that may possibly suit their futures. I don't know what Kumar's choices will be in the future, but I know one thing: that whatever decisions he makes will be on a much sounder and more intelligent basis than could have been made before he got into Yoga. Thank you.

GURUDEV:

I really feel I am in heaven now hearing all this.

JAYALAKSHMI WILLIAM:

I met Swamiji in 1971, and my father stopped talking to me. Until this weekend he hasn't said more than 25 words to me in six years. So what you all witnessed yesterday was a minor miracle: my parents traveled 1,700 miles to be here; my father got up and sang with me and accepted me, and my mother accepted me. When Swamiji said last night that if you didn't resolve things with your parents, how could you ever resolve anything with God or humanity or your friends, I felt it was so true and I'm very grateful for the resolution I feel.



BR. SRIDHAR:

My mother is not here today, but I'd like to give a little story about her and myself. When I first became involved in Yoga, I very much believed in Swamiji and in living at the Institute, but my parents totally rejected it. I'd visit my mother - and have to leave. I'd talk to her on the phone - and we'd hang up on each other. Finally I decided to let go of it. If tension was going to be created by trying to communicate, it seemed best not to communicate and see what would happen.

It has been amazing. By doing that, I think it left space for my parents to think about what I was doing and also it relieved a lot of tension from me which let me pull myself together a little bit. And gradually my mother would call up and wonder what was going on, and I'd visit her. Before I knew it she came to see Swamiji which she would never even have considered doing for the first few years.

But still she was a little bit reticent and I think she felt something had, in a sense, been taken away from her. A big turning point was when she first came to the Ashram two years ago and saw the facilities, the people and Swamiji in a natural environment and everyone sharing and living together. She came up again last year and Swamiji gave her a lot of energy to help her quit smoking. He had her doing Pranayama (breathing exercises) and I just couldn't believe it. I saw things happening to her that I never would have believed - because these were things she had been doing all her life and



Mr. Marvin Zelin, Kumar's father

Swamiji doesn't usually expect people to just give up things that easily.

So she began to feel the benefits of what we're doing here - for herself, not just through me. Before I knew it she said, "Let's go out and see if there are any apartments around here." I was just amazed. A year or two before we were barely communicating and now she wanted to live here!

In the past 6 months she's become a part of the community independent of myself. She comes by when she wants. She feels free to come, free not to be here, and people have accepted her and she's really accepted the people here. It's just an example of what can happen. Hopefully, it will happen to other people too. She doesn't have a job or anyone else to worry about, so she's free to do it. It would be such a wonderful thing if when parents reach that state they could come to a place like this, because the beautiful environment, the people, and Swamiji are all here, and it is so open. It would really make our community more complete.

GURUDEV:

How about building homes for all the parents here? *(a lot of clapping follows)* They can even bring their businesses here. And we won't be insisting on all the disciplines we ourselves follow. We would allow them to be free to live around, come and participate as they wish.

Now before we leave, I would just like to tell you how happy and blessed I feel. It's even beyond my imagination. I never expected all this to happen. In

a way, I never expect anything to happen. But this drama is too much to handle. I am sure all the great teachers, ancient and modern, who talked about bringing humanity together in the spiritual oneness, are here now. Don't think we are the only people here witnessing this. All those great souls are also here. They are immensely happy and their blessings are on us.

This coming together is what should happen in our lives. Make yourself happy and make others happy. We were born out of joy, we can live with joy and say goodbye with joy. If ever that joy gets disturbed it is by our wrong approach. It's time for humanity to correct its attitudes and come together. This is a good beginning here. We are beginning to fulfill my great dream of Yogaville. And you are all making it possible. So let us have this kind of gathering at least once a year. Please don't make any other appointments for next Mother's Day weekend. And you children behave well to inspire them to come. This reunion is what you call Yoga. May this Yoga spirit prevail in us. I thank you wholeheartedly for this inspiration. Parents, you couldn't have given any better gift to these children than to have come here like this. So keep giving them this joy and let them, in turn, give their joy to you. Om Shanthi Shanthi, Shanthi.

(the Ashramites call out:) Jai Sri Satguru Maharaj ki - Jai!
(Victory to the Satguru!)

GURUDEV:

Jai (victory) to all the fathers and mothers and brothers and sisters and children!

Love

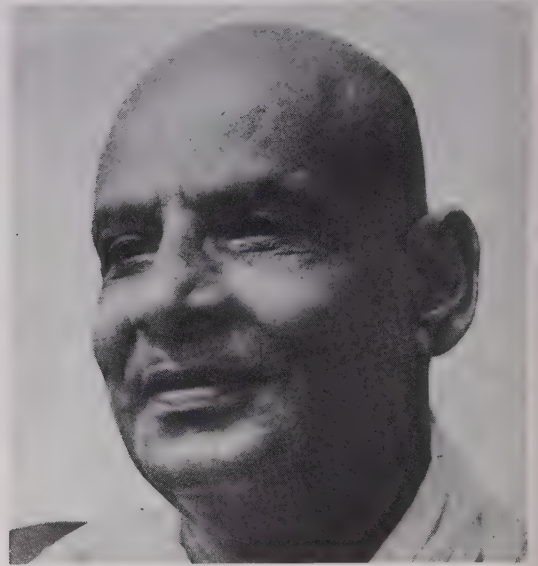
Sri Swami Sivananda

Love is the law of life. To love is to fulfill the Law and thereby attain eternal peace and everlasting happiness.

This world has come out of love. It exists in love. Love is the motive power of the universe. Love is life. Love is joy. Love is warmth. Love is the golden tie which binds heart to heart, soul to soul.

Love is constructive and creative. Love binds and builds. Love is the principle of regeneration. Love is an actual substance you can use with confidence. Love is a positive, concrete thing. He who applies the law of love can work wonders. The law of love is a far greater science than any modern science.

To live is to love. To love is to live. We love that we may learn to live in the Eternal. A life without love and devotion is a dreary waste. It is real death. There is no virtue higher than love; there is no treasure higher than love; there is no knowledge higher than love; there is no duty higher than love; there is no religion higher than love. Because love is Truth; love is God. God is an em-



bodiment of love. In every inch of His creation, you can verily understand His love.

Love all. You will reap the benefit of more than a million sacrifices, austerities and religious rituals. Regard your neighbor's pain as your own pain. We are all fruits of one tree. There is no stranger, no alien in this world. Everyone is God in the process of evolution. Identify yourself with everything that lives. Live at peace with friend and foe.

In love lies the salvation of all beings. Love is the hope of this dark and lonesome world. In the cultivation of this cosmic love is individual spiritual progress, the welfare of the community, and the peace of the whole world. Set to work therefore and spread this gospel of cosmic love throughout the whole world.

Sri Swami Sivanandaji Maharaj, spiritual master of Sri Swami Satchidananda, was the very embodiment of Love. Founder of the Divine Life Society, he dedicated his entire life to the service of humanity through the science of Yoga.

A Yogi Reads the TORAH

by Prahaladana Mandelkorn

Most holy of all Jewish teachings is the Torah or five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The Hebrew word "Torah" literally means "pointing out," and like the sacred scriptures of all the great religions, the Torah can indeed point out the path of spiritual awakening to the persistent and discerning student. In Genesis we find a summary of the evolution and projection of all human consciousness, from Adam - man slipping from the supreme awareness - to the Patriarchs, whose path traces man's return journey to that Higher Consciousness.

Adam, the first creature made in God's own image, represents all humanity. But what has happened to man? If he was created in God's image, why are we ever unhappy? Adam's basic mistake, as Sri Gurudev explains, is forgetting his true nature which is always peaceful and happy. Forgetting that, he reaches for the fruit of his own actions. This is the "forbidden fruit" in the Garden of Eden. By seeking these fruits we create anxieties, thus disturbing the natural peace of our minds. Left undisturbed, our minds accurately reflect our real Self and we know we are created in God's image. But when we be-

gin selfishly desiring things, this makes waves on the smooth surface of the mind, disturbing the image. Then the world around us seems very trying. When we chase after things, we exile ourselves from peace and joy.

As we reach out to satisfy personal desires and the mind becomes disturbed, we can no longer identify with the unlimited One. Instead we identify with our minds and bodies.

"And the Lord God made for Adam and for his wife garments of skins and clothed them."

(Gen. 3:21)

Probably our false physical and mental identifications are the garments with which we are clothed when we leave the paradise of realizing we are as immortal as our Creator.

It seems to be God's plan that, like Adam, we should all fall from Eden only to find our way back again. This is the play of life and the Torah is a roadmap for the return journey home to the Promised Land - the state of joyous liberation and peace of mind in all circumstances.

The Patriarchs

For spiritual aspirants the lives of the Patriarchs Abraham, Isaac and Jacob are inspirational

examples of how to tread the path of reawakening.

A seeker experiences something that moves him or her to surrender old attachments and current cultural patterns and follow the guidance of the intuitive voice within.

"Now the Lord said to Abraham: 'Get thee out of thy country... and from thy father's house unto the land that I will show thee..." (Gen. 12:1) *'Fear not Abraham, I am thy shield.'*" (Gen. 15:1)

The life of Abraham is a story of devotion to God marked by test after test. As he passed the tests, he rose rung by rung until he became a "friend of God," only a thread separating him from complete fulfillment.

"And it came to pass...that God did prove Abraham...and said: 'Take now thy son...whom thou lovest, even Isaac, and...offer him there for a burnt offering..." (Gen. 22:1-2)

In our quest to know God fully, we must ultimately give Him what we cherish most. For Abraham it was the child of his old age - the very embodiment of all his hopes. This may sound cruel, but there's no other way. As Sri Gurudev says, God demands we give up our very ego itself.

Abraham willingly lets go of Isaac, who at age 34 agrees to be bound on the sacrificial altar. Just when Abraham's arm is raised to slay his son, God stops him. Because these two men were ready to give everything to God, they rose to a finer perception of Reality. To awaken, it is not that we must run away from people or things we cherish, but we must be willing to let them go. As we free ourselves from these mental attachments we ascend to a new freedom. Isaac becomes the second

Patriarch and Abraham transcends all duality with God, who henceforth blesses others through Abraham, because they are now of one will.

"Because thou has done this thing...in blessing I will bless thee...and in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice." (Gen. 21:16-18)

Abraham traveled widely and his love for God became love for all God's creatures. Through his compassionate, hospitable nature he woke many to God's presence. Isaac, however, was a different kind of seeker. He turned within to realize everything.

"And Isaac went out to meditate in the field at the eventide ... (Gen. 24:63) And the Lord appeared unto him and said: 'Go not down into Egypt, but dwell in the land I will tell thee of...and I will be with thee and I will bless thee..." (Gen. 26:2)

According to Torah sages Isaac became a man of profound inner strength through rigorous austerities. He used self-analysis and meditation to realize who he was. He wanted God only and nothing else; therefore he was not distracted by passing satisfactions represented by "Egypt."

The Hebrew word for Egypt, "mitsraim," also means "narrow places," or the straits in which we get caught by false value systems, which can be called idol worship. When we try to find happiness through wealth, fame or sense pleasure we are worshipping false idols. We are caught in the straits because we project our happiness onto outside objects. Isaac's life is noted in the Torah at least partly because he avoided the entrapments of these straits, turned within and dug straight to

the core of being.

"And Isaac digged again the wells of water which they had digged in the days of Abraham...And Isaac's servants digged in the valley and found there a well of living water..." (Gen. 18:19) And the Lord appeared unto him..." (Gen. 26:24)

Jacob's Ladder

Isaac and his wife Rebekah had twin sons: Esau, born first, and Jacob, born holding the heel of his brother. They struggled even in the womb, and clashed often as they grew toward manhood. Jacob tricked the materialistic Esau out of his birthright as eldest son and later, encouraged by his mother, received Isaac's patriarchal blessing before his brother could claim it. Outraged, Esau intended to murder Jacob. Jacob ran for his life and only narrowly escaped death at his brother's hand.

Exhausted, far from home, shorn of all possessions, alone and hungry, Jacob lies down on the ground with only a stone for a pillow:

"And he dreamed and lo a ladder set up on the earth and the top of it reached to heaven, and lo the angels of God ascending and descending on it, and lo the Lord stood before him." (Gen. 28:12-13)

Each of us is Jacob with both his foolishness and his fearlessness. It is Jacob's (and our own) destiny to rise to a life of perfect service. He must walk the path alone, struggling with his more ignoble inclinations until he has mastered them utterly. According to the 18th century luminary Rebbe Nachman of Bratslav, Esau represents the worldliness in us, which must necessarily develop first giving us brute strength to survive in the materi-

alistic world. Jacob is the spiritual inclination. If we mean to rise to a life of joy through self-mastery the spiritual inclination must overcome our worldly thirsts.

The Hebrew word "Jacob" means the supplanter. Ultimately Jacob must supplant Esau, but not through cowardice and deceit. It is true that the spiritual aspirant must be wiley at first to outmanuver the cunning egoism which veils him from the truth. In desperation Jacob breaks free, and goes out into the darkness with his father's blessings and his own faith. Some teachers say the ladder in his dream represents the Kundalini's path from the base of the spine to the top of the head.

"And Jacob waked out of his sleep and said: 'Surely the Lord is in this place and I knew it not... This is none other than the house of God and this is the gate of heaven.'" (Gen. 28:16-17)

Whenever we wake from misunderstanding we know "the Lord is in this place." What Jacob didn't realize at first was that the place where the Lord is present is inside himself. The whole world is "this place," and the heart of the seeker, the "gate of heaven."

Jacob returns to his homeland 40 years later, blessed with wisdom, wealth and a large family. He is nearly at the point of Self-realization but he must yet overcome his fear of death. As he approaches home he hears that his brother is coming to meet him with 400 armed men. Fearing for his life, Jacob sends gifts ahead, and waits to meet his adversary.

"And Jacob was left alone and there wrestled a man with him un-

(Continued on Page 20)



Back to the Roots

by Snehan Cherniske

At this time of year a rich variety of root crops becomes available. Although we all know what to do with a carrot or potato, many of us are very limited in our use of beets and parsnips, and perhaps have never even tried to prepare rutabagas, fennel or Jerusalem artichokes. But it's a matter of expanding our awareness. Otherwise cooking so often becomes the effort to "change" vegetables to conform to our old familiar and limited tastes. Instead the fall vegetables can give us an opportunity to experience new tastes and add a new nutritional dimension to our diet.

If, for example, you relate to carrots only as a steamed vegetable or a grated salad, you can widen your horizon with some cinnamon, honey and ginger, and make a delicious side dish or dessert. Turnips and rutabagas can be eaten raw, and along with the white radish or daikon, really spice up a salad. The easiest way to cook them is just to brush with butter or oil and bake for 30-40 minutes in a 350° oven. Baked turnips are nice topped with grated cheese or a simple brown sauce.

Jerusalem artichokes - no relation to the globe artichoke - are very much like potatoes and can be prepared in the same way. They are really quite versatile and tasty. The vegetable, fennel, is different from the sweet variety which is used as a spice. Usually served cooked, the tops can be used for soup and the bulb-like root is excellent steamed, especially with Italian food.

Recipes

1) JERUSALEM ARTICHOKE SALAD

5-6 Jerusalem Artichokes,
grated
2 carrots, grated
3 stalks celery or 1 pepper,
chopped fine
1/3 C chopped parsley

Toss with a yogurt dressing (see Snehan's delicious yogurt dressing ideas in *Integral Yoga*, Vol. VIII, No. 3) or tofu mayonnaise.

2) TOFU MAYONNAISE

Blend:
2/3 C oil
6 oz. tofu

juice of 1/2 lemon
1/2 tsp herb seasoning or
powdered vegetable broth



3) GLAZED CARROTS (as an entree) (serves 6)

2 Tbsp. butter
6 or 7 large carrots, cut into 1/2
inch slices
1/4 C salted water
2 Tbsp. lemon juice
1/2 tsp. grated lemon rind
1/2 to 2/3 C honey
1/2 tsp. cinnamon
pinch ground cloves
1/4 C raisins

Saute carrots in butter for a few minutes. Add water, cover and simmer a few more minutes until almost tender. Drain them, saving liquid and place them in a buttered baking dish. Combine the liquid with the remaining ingredients and pour over carrots. Bake for 30 minutes at 300°.

4) CARROT PUDDING (serves 6)

6 medium carrots sliced thin
2 Tbsp. oil or butter
2 cups orange or apple juice
1/2 cup tahini or sesame butter
2 Tbsp. arrowroot powder
1/2 tsp. salt
1/2 tsp. cinnamon

In a saucepan, saute carrots in oil for five minutes. Add one C juice, cover and simmer for 30 more minutes. Combine all ingredients in a blender and puree. This mixture may then be simmered to thicken (about 15 minutes) or baked for 20-25 minutes at 375°.

5) YUMMY YAMS (serves 4)

Scrub and bake 2 medium size yams in a 350° oven until soft (30-40 minutes). Mash with or without skins and combine with 2 Tbsp. melted butter, 1/4 C molasses and 1/4 C honey, 1 tsp. cinnamon, and 1 C ground sesame seeds. Pour mixture into an oiled baking dish and bake at 350° for 10-15 minutes. Serve topped with fresh yogurt.

6) STEAMED PARSNIPS (serves 6)

6 parsnips, sliced thin
1/4 C water or stock
pinch cinnamon
1 Tbsp. butter

Steam parsnips in salted water or stock (being careful not to overcook). Serve with cinnamon and butter.

7) BEET DELIGHT (serves 6)

3 med. size beets, sliced and cooked
1 tsp. arrowroot powder blended with 1/4 C beet juice (water beets were cooked in)
1/4 C lemon juice
2 Tbsp. apple cider vinegar
2 Tbsp. honey
pinch of salt
2 Tbsp. butter
1 Tbsp. grated orange peel

Make a sauce with arrowroot, lemon juice, vinegar, honey and salt. Cook on med. heat until thick (10 minutes). Add butter, orange peel and beets. Serve topped with fresh yogurt.



A YOGI READS THE TORAH

(Continued from Page 17)
til the breaking of the day."
(Gen. 32:25)

Some teachers believe this was Esau himself whom Jacob finally faced. Some say it is the spiritual nature, now matured, standing against the selfish ego. Others say it was God Himself.

"And (the man) said: 'Let me go for the day breaks.' And (Jacob) said: 'I will not let thee go except thou bless me.' And (the man) said: '...Thy name shall no more be called Jacob, but Israel (he who strives with God) for thou hast striven with God and with man and hast prevailed.'" (Gen. 32:27-29)

Every victorious seeker is Israel. "What is-Real - Israel," says Gurudev. It is that which is eternal and unchanging through the ages. We are each Jacob seeking that indescribable Reality. We must overcome each obstacle in our own characters to realize this great truth. Once the seeker knows himself, he'll see that Self in his brother too. When Jacob later does meet Esau, the two fall into each others' arms with love. Esau protests Jacob sending so many gifts, but the new Patriarch insists, explaining,

"I have seen thy face as one sees the face of God...take, I pray thee, my gift...because God has dealt graciously with me and I have enough." (Gen. 33:10-11)

Prahaladana (Philip) Mandelkorn is a student of Judaism as well as a beloved disciple of Sri Gurudev and Yoga. An ace reporter, author and editor, he has recently completed a book of Sri Gurudev's teachings which will be released this Spring.

More Letters to Sri Gurudev



(Continued from Page 3)

mind. I am of the opinion that most religions and teachers preach the same line as Swami: the Golden Rule, love thy neighbor as thyself, and do justice, have mercy and walk humbly with your God. As the Swami says, it boils down to "Truth is One, paths are Many." I think they all lead to the same place, regardless of whether it comes from Swami, Rabbi or Reverend.

Love, Dad
E.R., N.J.

IDEAL TENANTS

Dear Integral Yoga Institute,

Today I received your full payment for the rent of the property at 4012 St. Andrews for the period of April 1-12. This payment terminates the previous lease which we have held.

Our association with the IYI has been a gratifying one in every way. You have not only been ideal tenants, but far beyond that you have heightened our awareness of the possibilities for fuller living available in the discipline of Integral Yoga. And therein we have seen again the many paths which are One. Your presence will be greatly missed.

Cordially yours,
R.M., First Unitarian Church
Dallas, TX.

DAY-BY-DAY WITH SRI GURUDEV



April - June 1977

This issue's Day-by-Day reporting was done mainly by Amma Claydon (European Section), Jaghadamba Hensel (Washington, D.C.) and Padma Crawford (Ashram East and East Coast). As usual, this Spring and Summer have been filled with incessant travel in Sri Gurudev's unending dance of service and love.

DEVON, ENGLAND: Not One Hand Untouched

It is the natural charm of Devonshire, England that it seems as if the birds sing, the trees sway and the soft rains fall especially for you. Sri Gurudev flew to this charming place on April 17 to participate in South Devon's "New Themes for Education" - an annual conference held at Dartington Hall, a center for promoting education, the arts and everything uplifting to the human spirit. The center was set up along the lines of Rabindranath Tagore's community in India and is now chaired by Maurice Ash.

As Sri Gurudev sat down, an impressive silence filled the Hall. As he began addressing the audience with the simple authority only Spirit can provide, without wasting a moment, he easily boiled the matter down to the Biblical "Seek ye first the Kingdom of God; all the rest will be added unto you." He went on to remind the teachers there that they are also students, and of the proper attitude with which they should perform their sacred mission: never as a job to earn a living, but as a living expression in the form of a job.

Although Gurudev spoke officially only this once, his presence ran through the Conference like a luminous thread of love, inspiration and joy. He was asked to conduct meditation every morning at which time he also took the oppor-

tunity to teach the benefits of pranayama, posture and general mental attitudes, which helped the participants sail through the Conference days more happily and easily.

On the last day, the whole group met for the "Summing Up." After the closing addresses, Sri Gurudev had the very last word - another surprise as it was not on the program.

After a pause, Sri Gurudev began, "And now I would like us to end this Conference in a true spirit of brotherhood. Let us hold each other by the hand. I don't want to see a single hand left untouched. Please repeat after me a short peace prayer. As you repeat the words send your peaceful wishes and vibrations to the whole world. The words will be in Sanskrit - I hope you don't mind. I'm not doing this to impose a particular style on you, but simply because the vibrations of the sounds are very special." To tell the truth, when I heard him say this there was a little corner of doubt in my mind as to how the group would take this. But there they were: physicists, biologists, mathematicians, professors - all holding hands, with relaxed, peaceful smiles, repeating with great concentration and respect, "Om Shanthi, Om Shanthi, Om Shanthi Om." Not one hand was left untouched.

In a letter of appreciation from the Conference's inspired Chairman, Dr. Mark Braham, the Doctor summed up: "You helped us begin our days with light, and those who meditated with you were deeply touched. You spoke

to us and awakened the consciousness of many. You brought us together at the end in a way I had hoped for but not asked. What else is there to say but "Thank you" from the very center of that sacred heart that joins us."

LONDON: The New Age Race

On April 23, Sri Gurudev attended the Festival for Mind and Body at London's Olympia Stadium. This truly spectacular New Age affair was made possible by Graham Wilson, who gave his every penny toward its realization, and Marie Louise Lacy, its main coordinator. Stepping in was like entering a small universe populated by a new race, a race alive, functioning and multiplying in our planet right now. Every conceivable aspect of life in the New Age was represented: electronics, farming, medicine, visual arts, scientific and psychic phenomena, philosophy, community living, toys, plants and animals, Yoga, films, theatre...

Sri Gurudev was introduced at the Festival by Findhorn's founder and guiding light, Peter Cadby, his close friend from Gurudev's earlier visit to the well-known spiritual community. Gurudev spoke about the great forces of polarity which hold the entire creation together, and how we can keep them in harmony in our individual expressions by adhering to the natural ways of Integral Yoga.

During his London stay Sri Gurudev was again the guest of Doctors Gordon and Barbara Latto. Gordon is the President of the World Vegetarian Congress and both are dear friends of Sri Gurudev and the Satchidananda Family.

BELGIUM: You Are Our Guru

Gurudev spent April 24 - 29 in Belgium, guest of Usha Brel's Dharma Center in Brussels and Sita and Rama Saenen of the Raja Yoga and Vedanta Center in Antwerpen. During one Antwerp gathering, one of the members came to kneel at Gurudev's feet, and in the name of all present read the following: "...You are for us a living example, a personification of the whole Yoga teaching. The way we have chosen and which we try to follow until the end - until Self-realization - has been taken by You long before, so that You have become a Light which can direct us. This centre



Under the flag of Yoga: Sri Gurudev and Rama and Sita Saenen in their new building

has many teachers. But You are not only a light to direct us, You are the very beginning, the Source of this stream of Knowledge. Therefore you are our Guru. Aum Shanti, your Antwerp Yoga children."

Hearing this reminds us that our Guru is also the Guru of oth-

er groups with other names and forms. The very nature of God is all inclusive, and that is what GURU is. This realization is a source of great joy. While in Belgium, Sri Gurudev also visited with the beloved Kiekens family of the Divine Life Society in Aalst and with Yogiraj and Lali Hanneman in Guertz.

Sri Gurudev with the Antwerp Yoga family



BONN: A Visit From Gurudev

Gurudev arrived in Bonn, Germany on April 29. His host, Rajagopalan, is a dynamic young man from South India who has known Sri Gurudev for many years. Head of the Bonn Yoga School, his untiring service in Germany and Canada is truly remarkable. During one of Gurudev's Bonn talks, Rajagopalan publicly told his students and friends that he was so inspired by what he saw and felt during his recent visit to Sat-chidananda Ashram in Connecticut, that he wished to work along the same lines under Gurudev's guidance. Right then and there he requested Gurudev to allow him to turn his Yoga School into an In-



Rajagopalan, Sri Gurudev and others of Bonn, Germany

tegral Yoga Institute. The request was echoed with unreserved enthusiasm by those present.

CONNECTICUT: The Ashramites' Lesson

Sri Gurudev returned to the States in May and took up residence at the Connecticut Ashram. After the very moving experience of Parents' Weekend (please see the feature articles on pages 4 and 9), the Ashram went back to its normal schedule. But somehow, Sri Gurudev did not seem to be interested in giving Satsang to the Ashramites - or even His Darshan. We were told he had decided not to come because he felt we did not really show that much interest or dedication.

It was a period of soul-searching for many, culminating late one night in a large family meeting where we pondered our reasons for being here, our failures in attitude, and how we might change ourselves and demonstrate this change to Gurudev. We decided to drop our normal work and go first thing

next day to his home, Ananda Kutir, and do service there - clearing brush, weeding, painting, etc. - and not to leave or take normal meals until he dismissed us. Touched at our small gesture, and having heard we were eating nothing but some fruit, he told his secretary, "They're not eating anything but apples; I think I'll just have one apple, too."

Next night he came to Satsang again at last and spoke very seriously with us. He clearly asked if there were any here who did not really want to follow this way of life under his guidance. All agreed that they did and we all saw how easy it is to lose sight of our goal and the preciousness of the Guru's living presence. Soon after, we formulated a vow to repeat daily which would remind us of our goal and commitment.

N.J. and WASHINGTON, D.C.: Secrets of Wisdom and Science

On May 18 Sri Gurudev flew to Ramapo College in Mahwah, N.J. to conclude a series of lectures arranged by Professor Patricia Hunt Perry. "What we call consciousness, the normal consciousness, is not the ultimate one. Consciousness of Self is the real awareness. Mental consciousness can expand and contract; but the Higher Consciousness is always there. You are aware of everything at all times in all situations. The mind is like the moon; the sun like the Self. The sun is always there; the moon waxes and wanes. The mind waxes and wanes but the Self never does."

Sri Gurudev then spent three precious days with his Washington,

D.C. children. Washington's Jaghadamba Hensel writes:

The whole magic began with His arrival on Thursday May 19. We picked Him up at the airport and as we descended the escalator the time was exactly 10:08! (1008 is an especially auspicious number in Yogic thinking). The whole visit was filled with that kind of auspicious coincidence. It was a joyous dance...totally flooded with joy...more than I have ever known.

It is staggering to the imagination to think of how "one person" can give so much. We were all helped immeasurably by his whirlwind visit. He seemed to literally talk with us non-verbally, the

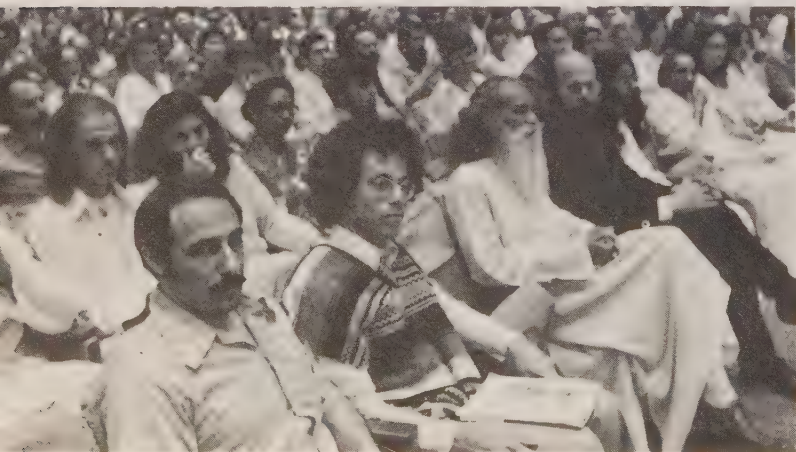
messages were so clear. He played with us through everything. The corrections were like sweet carresses of his love. It was all like a big game. We would try to do everything perfectly and he would gleefully find all our mistakes, then we would joyfully accept them and we would all laugh. It was wonderful to see how right he is about everything. How blessed we are to have a Guru. I think we felt this new level of communication because we have grown more open to receive it...it must be that, because he is always the same. He will give us as much as he can fill us up with. We were more empty maybe and therefore could receive more. Whatever was the cause it was the sweetest sharing any of us had ever known.

His first lecture was at the National Institute of Health, an organization of about 6,000 workers within the Federal Department of Health, Education and Welfare. Jim De Leo, a devotee who works there, arranged the talk. There was a packed auditorium of about 600 doctors, nurses, technicians and invited guests for the noon hour talk. Gurudev was introduced by Dr. Swami Amritananda who gave some reassuring words about the scientific validity of Yoga.

Gurudev then gave a dynamic talk on selfishness as the basic cause for all disease, and the beauty of Yoga for natural prevention and cure. He invited this big national institution to take up the challenge and devote one section of their hospital to a Yoga treatment center where patients could follow proper diet, have some light work to do, and in general live a sort of Ashram life - an "experimental heaven."

This lecture was given almost immediately after his arrival in Washington; there was just time for him to put down his bag in his room and go. So we had suggested that he take the evening for rest. But Gurudev said we could all go out somewhere together that night.

Thrilled at the opportunity of going out with our Guru, Swami Paramanandaji (head of Washington's IYI) combed the paper for some refreshing entertainment. We discovered a play by a young acting company in the outskirts of Washington called "You're a Good Man, Charlie Brown." Full of love and humor, the characters gave us the teachings of dedication, tolerance, compassion and selflessness as if they were coming from Gurudev Himself. At one point Linus turns to his friend



National Institute of Health: Sri Gurudev with Dr. Palitha Rosenthal and Jim DeLeo

Lucy who is all befuddled with her plans and schemes and says masterfully, "Know Thyself!" We all laughed and would glance at each other during our favorite moments like lovers sharing secrets. It was truly a super treat.



East meets West at Washington's National Air and Space Museum

Next morning we arranged for Sri Gurudev to have a special tour of the National Air and Space Museum. One of the museum's special features is the actual life size planes, gliders and space crafts which made "firsts" for man's travel in air and space. They have the "Spirit of St. Louis" actually there and the first moon capsule - the actual ones to make those first great victories. Gurudev was given a guided tour and we got quite a bit of it on videotape. He really seemed to enjoy himself. It was a very informative tour and made us all feel amazed at the technological accomplishments that have happened just in our time.

At a certain point the guide, who had obviously studied a great deal about his subject, was ponder-

ing aloud why it was that the astronauts had so much difficulty with fear even after the extensive training they receive. At this point, Gurudev became the guide and explained that the training needed to overcome fear was in the spiritual level. If the astronauts knew they were not the body but the Immortal Soul, then they could boldly face the possibility of death of the physical body knowing the spirit would continue its journey by getting new bodies. He concluded, "Send me to space. I won't have any fear." Throughout the morning we were enchanted with Gurudev's total ease and grasp of both ancient and modern secrets of Wisdom and Science. He seemed to us a Master of all worlds, civilization, air and space.

Immediately after the museum we took him to a luncheon at a local Indian restaurant. The room was hushed with respect and love when Gurudev came in to meet the 50 awaiting devotees (our Institute teachers and close families). The Washington sangha is mostly people who live outside with their families and serve in the professional community. With all the demands of their busy lives they are a fantastically dedicated group and manage to come to the worship services, family days, videotapes, kirtan and classes every week! The Institute is a large part of their way of life and their social life, yet they don't actually live inside the walls. They serve the Institute untiringly with advice, professional help and financial support. It is not uncommon for some of them to drop as much as a \$1000 check into the "love donation" basket without a word. They are really such inspiring examples of

householder service and dedication to Gurudev and his mission. Yet, for all of this, many have had very little contact with Gurudev's physical presence.

It was for these people to have an opportunity to be close to Gurudev that we arranged the luncheon. There was a respectful quiet during the meal which was their sensitivity to Gurudev's comfort. No one said anything to them; they just knew because their hearts were thinking of him. Even the children played and ate pretty quietly. There was a beautiful ambience in the room. We were so glad to be together with our Master. The room felt full of love...all our love.

In the evening Gurudev gave a public lecture to about 500 people in Washington's All Souls' Church. He gave a thorough explanation of "Hari Om" chanting, again demonstrating how "Ha Ha" (laughter) is a very "sound" medicine. He promptly had us all laughing. The talk was entitled "Life With-

out Limitation" and Gurudev explained how this comes only through the life of immortality. He especially stressed the need for total mastery over the mind and senses: "Every cell in your body awaits your command, if only you know how to exercise it."

Saturday morning Gurudev graciously consented to give another Satsang to about 70 devotees at our humble Institute in this evermore jammed packed outpouring of his divine service. In all sincerity we must insist that words are totally insufficient to convey the full depth of his service and love to us. So often it was by a look, a touch, a gesture or through precious silent communication that our souls were thrilled and uplifted. Paramanandaji and others experienced that Gurudev was quietly giving beautiful understanding and experiences of peace and initiation through looks, gestures and touches. It was a dynamic visit full of the Master's Divine Energy!

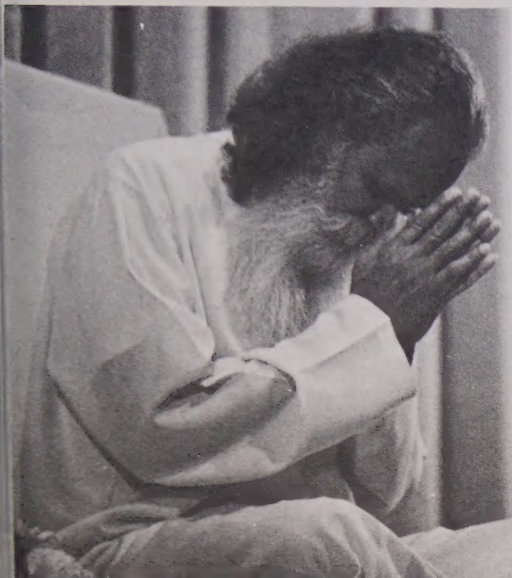
HARTFORD: Hindu Conference

On May 29 Gurudev was scheduled to give the closing comments at a conference of the Vishwa Hindu Parishad of America. Upon his arrival, Sri Gurudev and some of the Ashramites were fortunate enough to see some beautiful Indian Temple dancing. When Gurudev began to speak one could feel the audience's intense response to his words and he encouraged them to be strong examples of the true, universal Hinduism in their homes and communities - to show people its universality and beauty. The more inspired the audience got the more they inspired Gurudev to share more and more, until almost two hours had passed. Many of the

members expressed a keen desire to visit the Ashram as a group in the near future. (Some 50 Hindu Parishad members will be participating in the Ashram's Guru Poornima celebrations on July 30 by leading us in traditional chanting of the Bhagavad Gita and other age-old spiritual chants.)

One particularly inspiring incident occurred after the lecture: one Hindu gentleman told Gurudev that after hearing his admonitions to quit bad habits and set proper examples for the youngsters, he was - as of that very moment - quitting smoking.

NEW YORK CITY: Don't Go Halfway



Sri Gurudev arrived in New York City on Saturday, June 4, for a full weekend program. He delighted the New York "shaktis" (women) with a visit to the Uptown Institute where they live. He relaxed and had refreshments with them and playfully had them all singing songs from various religious and cultural traditions. On Saturday evening Gurudev gave an inspired talk to more than 900 people at the All Angels' Church. On Sunday, at the invitation of the East-West Center for

Holistic Health, Gurudev lectured at Hunter College, participating in a weekend health seminar.

Many of the Connecticut Ashramites came to share the weekend with the New York family. Following Gurudev's Sunday lecture there was a delicious feast at the Downton IYI prepared by Nir-anjan Mishaan, painter of the glorious full color Yantra which appears on the altars of many of our Ashrams and Institutes around the country. Later Gurudev received a visit from Mr. N.S. Venkatasubba Iyer and family from Coimbatore, followed by Satsang for the whole N.Y. family with Sri Gurudev. Sri Ramasubramuniam sang a beautiful Tamil song to Divine Mother; Peter Max (Atman) presented Gurudev with a "space age" pocket computer. Atman was Sri Gurudev's first host in this country 10 years ago, and it is beautiful to see their natural and loving relationship. Of Sri Gurudev's remarks that afternoon, this point stood out: Either take full responsibility for your life - or give the full responsibility to God or Divine Mother; don't go half way - you may end up in a half-way house!

PETERSHAM, MASS.: In Favor of Women

On June 10 Sri Gurudev arrived at the Maria Assumpta Academy in Petersham, Massachusetts to participate in the last three days of a conference between Christian and non-Christian monastics from all over the world. He was greeted by Fr. Basil Bennington, a Trappist monk who coordinated this weeklong conference, as well as by a number of other nuns, priests,

monks and abbots from the U.S., Europe and India.

Ram Dass was there and shared with the delegates the story of his spiritual evolution from Harvard professor, through drug experimentation with Timothy Leary, to his relationship with his Guru, through to the present. Br. David Steindl-Rast shared some inspiring anecdotes of his life

from the time he first entered the Benedictine Monastery in Austria to the present time.

"The world has seen enough of this 'only way' business. At least now let us come together, talk together, think together. This is what should happen in the name of religion."

- Sri Swami Satchidananda

A Eucharist service was performed by Fr. Moyer as it is celebrated in India today. Much to my surprise most of the prayers were the same ones we chant at the Ashram for our daily meditations - only they were said in English. The hosts and chalice of wine were passed around and all took communion together.

Next morning, Sri Gurudev led the entire group in a one-hour meditation with a beautiful chant to Lord Jesus and the Blessed Mother Mary which everyone deeply appreciated.

Gurudev then gave the morning lecture in which he gave illustrations of how the essence of Hinduism is the same as the essence of Christ's teachings, Buddha's teachings and all other religions --it is the true Catholicism (Catholic means "universal"). There were many nuns present, most of whom are living in cloistered convents, and they listen-

ed in amazement to this beautiful loving Hindu monk sitting before them explaining so clearly the teachings of Christ in a way they had never heard before in all their years in the convent.

Gurudev's words became a living experience for them and some immediately asked if they could visit the Ashram on their way home.

There was one gentleman in the group, an Oxford professor, who could only relate to the topics on an intellectual level. When Gurudev would answer a question very simply and to the point this gentleman accused him of "intellectual violence," saying he did not allow people to have differing views. Gurudev patiently explained that he was indeed listening to various views and accepting them all, but when asked for his views, he was just sharing his thoughts which all were free to accept or reject.

For a moment I felt resentment toward this gentleman for the attitude he was showing toward Gurudev, but it immediately changed to compassion because this poor man was trying to experience the infinite only through the reasoning of the finite mind, and as a result was limiting himself and wasn't able to experience the union of the hearts of the rest of the group. This made me appreciate all Gurudev has done for me in lifting me from mere intellectual rationalization to understanding with the Heart.

That evening a film on Mt. Athos, a Greek island inhabited for centuries by Greek Orthodox monks, was shown. No woman has ever set foot on the island where many beautiful works of handcrafted art, icons, etc.



Participants in the Petersham, Mass. Monastics Conference

are preserved. Later Sri Gurudev commented that a boatload of women should just pull up and land on the island because the female Shakti is desperately needed if these invaluable gifts and the traditions of the lifestyle there are to be preserved.

Also in favor of women, Gurudev commented to the nuns that they should insist on their spiritual right to perform the Eucharist and that if they showed their strength in numbers, probably the Vatican would be willing to change its views. The nuns should tell the priests that if nuns aren't followed in monasteries, priests should not be allowed to come in. So say Mass in the convents! Our Gurudev is a real revolutionary!

On the final morning the group was addressed by Dr. Robert Mueller of the United Nations. He shared with us the transformation of his life under the late U.N. Secretary General, U Thant. Thant had spend a period of his life in a Buddhist monastery and these teachings were an integral part of every moment of his life. The doctor said U Thant was always in touch with that quiet inner sanctum which lies within us all

and he just opened up and received everything and everyone without judgement. He rejected only that which went against the basic values of the Buddhist way of life - i.e. dishonesty, hypocrisy, exploitation, etc.

Dr. Mueller stressed the important of combining the science and technology of the West with the spiritual values handed down to us from the East, so the entire world can benefit and we could all become a world society. Listening to his inspirational talk, I intuitively felt U Thant had been Dr. Mueller's guru and was at that moment using the Doctor as an instrument to speak to those assembled here.

Two days later, three of the nuns came to visit Gurudev and the Ashram. The Ashramites were also fortunate to meet another delegate from the conference: Abbot Tholens, a well-known Benedictine monk from Holland who had also spent many years in India. The Abbot has beautifully combined his Christian lifestyle with the Yogic understanding he picked up in India to create his own beautiful brand of spirituality.

If anything good comes, know that it comes from God. Be grateful to Him or Her or whatever name you want to use. Become a good instrument in God's hands and leave the entire burden on His shoulders.

He will prompt you. He will tell you what to do and when to do it. Don't worry about tomorrow day after day. Live today well, with all ease. We have to plan for tomorrow, so plan for it. But know that your plan is just your plan and it will go through only if God says okay. Plan pending approval. If God approves, go do it. If it doesn't happen, know that He didn't approve and that's fine also.

At night when you lie down, you are lying down to sleep, not to plan for tomorrow. Forget the world and be like a baby. Think, "Mama, I am just putting my head in your lap. Take care of me. If you want me to get up tomorrow and do some work, wake me."

Every day we die. The following morning we are born again. Think that way and your sleep will be wonderful.



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Finish the day's job and say, "I worked to my capacity. If there is anything wrong, it's due to my weakness. Anything good is due to the intelligence given to me. These are my accounts for the day. I am closing my shop."

Like a cashier in a bank, put everything in the safe and take the key. Think, "I am going home. If I am still alive tomorrow, I will come back to the job."



If you keep giving, the world will take care of you. If a cow gives milk, the farmer will take care of it. If it doesn't give milk, he will dispose of it. If a tree brings forth a lot of fruit, we water it, nourish it, and put a fence around it. But if it's not bearing any fruit, we chop it down.

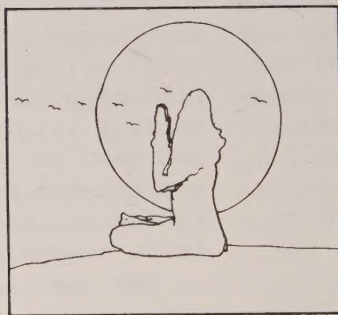
So you don't need to worry about taking care of yourself. Just keep giving, and the world will want to receive more. It will take good care of you. But if people don't want to take care of you, if you are a burden to them and can't be useful, say good-bye and go. Let your place be occupied by somebody else.

A man who is totally free from wanting will be wanted by the Higher Will. He will be taken over by that Higher Will through friends and other people. Your car doesn't need to worry about filling itself with gas or oil. The worry is yours because you want to use it. The car never asks you to fill it up.

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